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INDEX
TO THE WORKS OF
JOHN HENRY CARDINAL NEWMAN



INDEX

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JOHN HENRY CARDINAL NEWMAN

BY

JOSEPH RICKABY, S.J., B.Sc. (OXON.)

— quo fit ut omnis

Votiva pateat veluti descripta tabella

Vita senis.

—HORACE, *Satires*, lib. 2, sat. 1

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PREFACE

I CLAIM that this Index be tried by these three questions: 'Did Newman say this?'; 'Did he ever unsay it, and if so, where?'; 'Are there any notable sayings of his not brought into due prominence?'

This is not a Concordance, or Onomasticon: it is meant to be a *guide to Newman's thought*, to the changes of that thought, or, as he would have said, to the 'development' which his thought ran through, from the first public utterances of the Fellow of Oriel to the last words of the aged Priest of the Oratory. In later life he republished sundry of his Anglican works, with notes not unfrequently opposed to the text. The chief retractations I have indicated by a phrase familiar to readers of St. Thomas, *sed contra*.

To avoid cross-references, I have often entered the same saying under several headings. I do not warrant the words given being the exact words of Newman except where they are put in inverted commas.

The figures throughout refer to the pages of the standard edition published by Messrs. Longmans, the latest at the time I write. Thus *Apo.* 360 is *Apologia*, p. 360, ed. 1908. The reader is referred to the following list of Works Indexed.

JOSEPH RICKABY.

POPE'S HALL, OXFORD,
EASTER, 1914.

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296: 'say that religion hallows the study (of nature), and not that the study (of nature) creates religion,' *D.A.*, 303: 'I would rather be bound to defend the reasonableness of assuming that Christianity is true, than to demonstrate a moral governance from the physical world,' *D.A.*, 295: 'even religious minds cannot discern these (traces of a Moral Governor) in the physical sciences,' *D.A.*, 303: summary of the relations of physics with religion and morality, *D.A.*, 304: philosophers often the meanest of mankind, *S.D.*, 60, 61: physical science, like faith, tells us that things are not as they seem, *S.D.*, 65, 66: the virtuous man of Greek and Roman philosophy not taken seriously, *H.S.*, i., 261, 262: Pope has no duty towards secular knowledge except in the interest of revealed truth, *Idea*, pref., pp. x., xi.: exclusive devotion to physical science leads to irritation at the introduction of religion, *Idea*, 43, 44, 52, 53, 83, 84, 401, 402: physical sciences so many partial views or abstractions, philosophy the science of sciences, *Idea*, 45-51: as well leave man out as leave God out from the circle of sciences, *ib.*, 53-9: no science can be safely omitted, and the less so in proportion to the field which it covers and the depth to which it penetrates, *Idea*, 60: if theology is left out, other sciences will usurp the vacant place, and in doing so will forfeit the character of science and fall into the excesses of private judgment, *Idea*, 74-8, 83, 84, 96-8: examples, usurpations of Painting, *ib.*, 79: of Music, *ib.*, 80, 81: of Archi-

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revealed, e.g., Copernicanism,' *Idea*, 466, 467: 'it will not satisfy me, if religion is here and science there,' *O.S.*, 5-8, 12, 13: physical laws and the uniformity of nature, *G.A.*, 68-72: 'the order of nature is not necessary, but general in its manifestations,' *G.A.*, 70, 71: 'a law is not a cause, but a fact; when we come to the question of a cause, we have no experience of any cause but Will,' *G.A.*, 72: false philosophy makes conscience go for nothing in an 'infinite eternal network of cause and effect,' *Diff.*, ii., 249.

Physical Theology, distinguished from Natural Theology, *Idea*, 61, 449, *note*: but apparently confounded with it, *P.S.*, i., 317-9: *O.S.*, 74: *U.S.*, 114, 115: Physical Theology, 'no science at all,' but 'a series of pious or polemical remarks on the physical world viewed religiously,' *Idea*, 61: Physical Theology, inclusive of the Argument from Design, exhibits power, wisdom, and goodness of God, and thus has 'rendered great services to faith,' *Idea*, 450: 'is pretty much what it was two thousand years ago,' *ib.*, 450, 451: 'has almost been used as an instrument against Christianity,' *ib.*, 451, 454: 'I have ever viewed it with the greatest suspicion,' *ib.*, 452, 453: *U.S.*, 28: 'teaches three divine attributes, I may say, exclusively,' nothing of duty, conscience, particular providence, eschatology, *Idea*, 452, 453: *P.S.*, i., 317-9: 'cannot be Christian, in any true sense, at all,' *Idea*, 454: 'speaks only of laws, cannot contemplate miracles': the 'Being of Power, Wisdom, Goodness, and nothing else,'

whom it exhibits, 'is not very different from the God of the pantheist,' *ib.*, 454: 'graft the science, if so it is to be called, on Theology proper (on "supernatural teaching"), and it will be in its right place, and will be a religious science,' *Idea*, 455.

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Pius IX., his Encyclical and Syllabus of 1864, *Diff.*, ii., 262-98: quoted on invincible ignorance, *ib.*, 335, 336: personal influence of at the Vatican Council, *ib.*, 193.

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Youth, 'in our youth we are not sensible that we are compacted of gross terrestrial matter,' *P.S.*, iii., 147: 'has a natural love of the noble and the heroic,' *ib.*, vi., 317, 318: silly imaginings of, inspired by Satan, *ib.*, vii., 214, 215: corrupted by prying into evil, *ib.*, viii., 260: peril of, going out into the world, *U.S.*, 123-9: *P.S.*, iv., 9: vices of the young not simply attributable to circumstances, *U.S.*, 142-4: 'and hope having blown this large and splendid bubble sent it sailing away, and it rose upon the buoyant atmosphere of youth, beautiful to behold,' *Call.*, 112: 'alas! the next generation—young people, I fear for you' [17 Dec., 1876], *S.N.*, 277, *note*: the way of a man to evil from his youth, terminating in a judicial blindness, a malady unsuspected, *P.S.*, i., 219-23.

Zeal, 'an imperfect virtue,' *P.S.*, ii., 386: Zeal of the Law, Love of the Gospel, Love perfects Zeal, *ib.*, ii., 387: Christian zeal not political, *ib.*, ii., 389: Jewish zeal a pattern for Christians, *ib.*, iii., 172 *sq.*: zeal described, *ib.*, 175, 182: calls for purity, *V.V.*, 67: begins in silent thought and fear, *ib.*, 170.

Zenobia, Queen of Palmyra, patroness of Paul of Samosata, *Ari.*, 4, 5: favoured Eclecticism, *ib.*, 115: Isaurians formed part of her empire, *H.S.*, ii., 256.

Zenzelius, canonist, his phrase, 'our Lord God the Pope,' *Ess.*, ii., 128.

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